

M2281

Tuesday - August 7, 1973

Land

Group I & II

That's a kind of a large group isn't it? Is this what you call Sebastopol II? I never knew it had grown that much. Well, probably we'll call it a Land Group, huh, for tonight. So I'm glad I'm here. On the plane I thought a great deal I really about why do I come? It's not just for a little trip. It's not just because I want to see some of you or see what you have been doing. And it refers more and more to what I want to do in the last years of my life. It's many times a question of - you get to a certain age, one has had some life experience, a certain maturity. And you look around and you have done this, you have done that, and it's not that you are dissatisfied with it, but you don't want to repeat it. And with certain things you are through, you don't want to do it again. And if one is alive you keep on looking for something that perhaps ought to be done and can be done. And the emphasis is more and more on other people instead of on oneself. Because for oneself one has lived and has experienced certain things, and it is sometimes enough. Sometimes I say to myself, "I've lived long enough." And I have really not very much attachment to life as a whole. Sure, I keep alive. The emphasis is more and more what can I now do with what I so-called have received myself. To what extent is that what I have gone through, what I've

obtained by means of living, or suffering a little, or thinking, or contact with other people - what can I do with it? How can I talk about it? Of course when it becomes definite in the direction of having an idea about Gurdjieff and what it means to me, what it has meant, what I have gotten from it or the insight that has taken place in my mind about ideas of objectivity and the real reason for becoming impartial to oneself. Or you might say the deeper background of wanting to develop something that can become more permanent and can as it were so that one can do away with one's physical body. That it is a matter of how can one really continue to live because when you get older you start to think about that, what will happen. And one is still attached to life because from that you know one can not have any impartiality. It is still a wish, and a wish always means you, you are partial to what you want to wish for. And I think that's right because that can give you an aim. If your aim is to become a man, then you are naturally partial to that, although you can be impartial about the method. And even the impartiality is better defined when you can not define what the man really ought to be. If I wish to go to Heaven in the regular sense of the word, what is the meaning of it, I don't describe it. I only want to say it negatively. I don't want to stay any longer on Earth. And so thinking about that, what is it that Gurdjieff did with his life? And how was he after he had satisfied himself in writing, and even at that not wishing to be an author, but to continue his particular work when he had an accident in '24 and couldn't continue with Priore the way he originally planned. Well when he was finished with writing he became for us a benevolent man. A man wishing to talk or give as much as he could to the extent that he was able, and you might even say for that reason he came a few times here to the United States, to New

York. So that the accent of his life later was more what can he do with what he had, even if in the form of ALL AND EVERYTHING that was ALL AND EVERYTHING he still felt that it was sometimes necessary to talk about it. And, surrounding himself with a group of people, he did talk and help. And perhaps it was right that he did that way. I have no judgement about it because I have to consider myself, what is it likened to, to help? That is really what I came down to. To help with what? To help with telling you a little bit more, or reminding you more about work, about the necessity of work, the real responsibility for a man to live in a certain way and to develop for himself his inner life to live more spiritually, to prepare for his death, to see what can be done with a possible development of his - in his involutionary, evolutionary stage of wishing to grow up and what is necessary for such growth. How can I help? I really only can help when there are questions. I can to some extent talk about it. To some extent you can listen to it. I cannot help you when you don't want to be helped, and I surely cannot help you when I don't know enough about how to help. So it's always a question of give and take. I try to do what I can, and I want to do that of course quite unselfishly because there is no particular glory in that. And I'm happy when people want something if I have it. And again the question comes up: Do I have it? Or what is it that I say when I want to talk, that I talk about? I don't talk about myself. I talk about possibilities of a man. I talk about the possibility of a man to grow up like I have made attempts. And in gratitude towards Gurdjieff, towards ALL AND EVERYTHING, towards the existence of esoteric knowledge, to that what is without any question an existence of a possibility of spiritual life, or perhaps even the continuation of a life "hereafter", meaning by that after the physical body dies that then a life

continues to exist, basing it partly on the statement that life is eternal.

I would like then to join with that and never mind what it is that I say, or how it happens to come. More and more when I look for the purity in what I wish to say, I negate as much as I can of myself. And I don't want to have any attachment to it. And I don't want in any way this help to exist as if I have a great deal to give. I really don't. I talk about experiences, and sometimes I talk in a certain way. Sometimes you might say I start in a certain sentence and it goes on for a little while - I don't know where it ends. Sometimes I begin a meeting; I don't know what to talk about. I look at people (as well as I can see them) and I come to a conclusion. I start talking. There may be a question. I listen to it, and from then on I'm in the hands of the audience as it were. Because even if you don't ask I find out what you wish. Somehow or other I learn it. I become a little more sensitive like any person who works on himself becomes sensitive. And then hearing that. That is the question of hearing, not with one's ears, the question of intuitively getting knowledge which is a form of a sound; at least it is a vibration, one receives it. It is like a hunch one gets all of a sudden or an idea comes to one's mind as insight, or what for animals or even for the physical body is instinct. That what comes even without an effort, and to which one has to listen and to which then one can respond. And so I come here with this idea. What can we do? What can I do to help you? What is it you want to be helped with, assuming that you need some help? I would say mostly ordinary life. And then to see if questions of ordinary life can be settled or can be helped by giving a certain insight in relation to work. So that then the emphasis of ordinary life, although it has to be settled, can be looked at from a little different standpoint. And then I say sometimes I

wished I could remind you that whenever you have any difficulty, that what you should try not so much as to go against the difficulty and try to change that, but to use an indirect way of becoming first a little different and then look at your experience from the standpoint of difference. And what do I mean now by "a little different?" That the emphasis of man's life is not on his particular behavior in unconscious existence on this Earth. But that he should change more and more that what is really the central point of himself. What is the point of gravity of his life mostly from his physical, through certain psychological aspect, and even that (if one considers it mental) is not sufficient because the mind is not always reliable. Simply then to change that kind of a point of gravity to one's inner life. And then assume that inner life can exist, mostly by a possible spiritual development. Not in the terminology of words necessarily, although words have to be used in order to explain a concept and in order to form some form of communication between each other. But that one many times can listen in between words about something that one then starts to feel, or you might even say becomes aware of. Because it is not a question then of having any judgement. It's a question of simply being open to that what could exist and every once in a while certain statements can ring a bell and you say "Yes, I recognize that", or "I know it", or "I used to know it", or "It was right many years ago and I've forgotten". And then you see the help is simply that I help to remind you. Because within each person there is something that you'll never forget about yourself; something that we call a Magnetic Center, which is an unforgetful something. That Magnetic Center can not be destroyed. It started from Magnetic Center that the form of life started to crystallize out when it was conceived. And then when it was born it came (that body) came with Magnetic

Center. But immediately upon the introduction of air, and the atmosphere, and the influence of the Earth this Magnetic Center did not want to show itself anymore. Perhaps it was a little afraid, or perhaps it said, it asked a question, "Am I in the right place? Is that the way life ought to be expressed?" And with that perhaps it disappeared. Sometimes we say it disappeared like Atlantis. It was an essential quality but for some reason or other a certain catastrophe perhaps, or a transapalnian perturbation as Gurdjieff would call it, it disappeared. Magnetic Center disappeared with a great deal of essential essence. And there's a little bit of essence left but that which remained was just superficial manifestation. And this the way we grew up because we don't know how to develop essence. Not in its entirety. Every once in a while we know a little bit about it. When we are under an influence of a very strong force either positive or negative. An essence comes out, but not essential essence. Because whatever we do on this Earth always has dimensions. A Magnetic Center is without dimensions. It is something that exists - one knows that. You cannot define it, you cannot even definitize it, you cannot describe it, but you know it. You know it within yourself, not with your mind, not with your heart either. Your heart is of course more essential, many times, than the mind is. But your heart is not always essential essence. Your heart is still part of you. At the present time in an unconscious state it doesn't function the way it can function. That has to be awakened. And our work really means that we try to awaken that what is still asleep. And we say sometimes that in awakening that what we wish to create is almost similar to that what is asleep and then could wake up. And although we question once in a while about the existence of higher being-bodies, that they are there, the fact remains we cannot touch them and

they are not accessible to us - not in any way whatsoever. And there is a process of uncovering which is the same as work on oneself. The same as starting with the creation of an I - which I doesn't exist either and perhaps not will - will not exist for any length of time. It may be used and sometimes I have used the word "scaffold" for a Kesdjanian body. The I stimulates the formation of a Kesdjan as a "scaffold", helping to build that what is necessary for a man to become, for which he has an opportunity when he is alive on Earth and we call it a soul, also with that same kind of an assumption that perhaps a soul does not exist as yet in its full-grownness. At least that's the kind of a theory that we believe in. But that there is also the beginning - an embryonic stage and that if the conditions are conducive that a soul can be formed. And we say that a soul has to be worked for. Because if freedom could exist for a man it has to be in some kind of a quality substance which is free from any manifestation of matter which we know it. And although it can have a density of a certain lightness, it's difficult for us to conceive of anything that still has an existence as it were without having any particular matter or a form or substance. And although we do know a little bit about possibilities of breath and not seeing it, at the same time when we start to analyze it it's made up of what we say - air, and it consists like the air outside of some nitrogen and perhaps an extra amount of oxygen that was not used up. Or when we inhale it and the atmosphere we start describing things and we want to have a scientific explanation for them. And then we loose really the thread of the thought and the thread of the feeling and we don't get very far because with analysis we loose life. Life again has to be introduced if we want to go from the outside to the inside world of ourselves. The outside has just a little bit of life. The different cells

that perform it will slough off and after seven years they already die. The totality of life as far as the physical body is concerned and the manifestations also dies when we die. Life itself need not exist in the cells of our body. It can exist, as I said a little while ago, in between words, in between lines. It can exist in touch. It can exist in a variety of different forms. And of course if it is in that way it does not really belong to the matter. It belongs to that what has a different kind of a quality, different rates of vibrations. But if we wish to make it permanent it has to have still a different quality so it is not touchable anymore, not subject to any form of destruction. This is what we mean by the level of one's being. Because if that can exist then one can also assume that it could continue to exist without the help of any one of the three bodies. Perhaps the ultimate being should be God. At least we should call it that way to completely separate it from what we are. But it is a long way to grow up to that kind of a concept even, and in the mean time we live on this Earth and we have our troubles. We have relations. We care, or we don't. We hate. We don't want it. We have a little bit of a conscience. We're lazy. We want to sleep. We don't want to talk and we over-talk; over-talk too much. We say too much with words. We don't mean it. There's very little really that we do essentially. And perhaps it's right. I would almost say it's not worth while for this Earth to have too many essentious expressions. But throughout it all there is a thread, also on this Earth, belonging to the cosmic ray. That is the thread of knowledge in the form is what we call esoteric knowledge. Exoteric, that is for us as exterior behavior. Mesoteric is man number four. He's interested - he doesn't know sometimes why. He wants to find out. Maybe he suffers. Maybe he doesn't like what he is. Maybe he feels that he ought to

be something else. He doesn't know exactly how and what and in what direction. And you see that is what we want to talk about. What is it in us that really strives for something that is not as yet in existence but in which we have belief? That is we have belief in the possibility of the existence. And judging by that what we have at the present time, and what we call our material world. That has already crystallized out and is no further belief of ourselves. We call it an existence of that what we can acknowledge and for which we have five sense organs to admit to us the hours of the existence of that as a reality. And then when we "think" and we say I have a form of thought and it is only a combination of certain molecules within my brain. And with that a thought appears and I start to explain by means of electronics or I try to imitate by means of a computer. And I say where is this life that is expressed in a thought form and then in that has a form. What kind of a form is a thought itself? I say a concept and I wish to make it concrete when it is a word, and I wish it to stay an abstract when it is a feeling. And so I am drifting more and more to the possibility of something that ought to exist even without words. And I say there are many possibilities like different rates of vibrations, and different ways of sound, and different ways of existences even without sound which I can't hear because my ears are not always capable of hearing all kind of vibration rates, the same way as my eyes cannot see all vibrations in what we simply say ether. It doesn't matter very much what we call that. There is an impression. There is something that takes place when we look at a color and it is received by one's eyes and recognized and it affects the eyes and it affects the brains and produces something but it is not really material any more. Or if it is material to start with it goes over into different pulsations and again becomes apparent

as something in a form. And we think about that because that, if that is true for a man as he lives, it must be true for all man and it must be true then between man. And so one starts to analyze why we are living the way we are doing or what we are doing because we happen to live that way. And the potentialities which must exist in any kind of a growing creature. When they end as a potentiality and they have reached the fullness of that what was available as energy for that purpose, one is not always satisfied by wishing to give it up. So that when we say I stop growing, I want to continue with the growth of my feeling. I don't want to continue with the growth of my mind. And of course I keep on thinking; I keep on feeling. And then I live my life. And I say I really don't develop very much any more, after a certain age. I keep on turning around what I have already and I make big circles within my mind but I don't, I don't get anywhere. What could get me somewhere? My wish for the continuation of my life in the first place. In the second place to see in what direction this life can grow out and in which particular place there are potentialities for the further formation in actuality of life being expressed in a different form. And when I say material, I say "No, that is the end of that." If I say a different form of density in song, in sound, in music, in colors, I say "Yes, maybe."

In spiritual values, if I could assume that spirits exist, and perhaps I don't want to assume it. Can I myself experience that? You see I'm looking now for ethereal qualities in a man. What is it possible for him to become when he is finished with the growth of his physical body? Of course we give answers to that, and then we say if it is possible why doesn't it happen? And for that we have to have a certain law because we must consider then ourselves in relation to other people, to the totality of mankind if you like, to the

condition of the Earth, to the Earth in relation to the planets or to the sun or with this solar system - our solar system, or that solar system in relation to totality of all systems existing, or of universal qualities and then, seeing it, where is this particular place and what do we call "stoppage" at a certain point? This whole question of evolution has to be considered, and if it applies to the totality of the microcosmos it must also apply to me. Now I see in the microcosmos in the rest of the universe and whatever it is that I astronomically or astrologically can see what is the cosmos for me. And to what extent can I attach a value to it more of a spiritual kind even if I try to reach some of the stars or some of the planets, or even if I wish to go to the moon. What is it really that I wish in the outside world to understand? If I can see all constellations in the way they are and behave and how I can (by means of mathematics) find out what they are going to do with exactness. Then I say there is a certain intellectual concept that happens to exist and I don't know what to call it. I only start to give the name when I become convinced with my feeling that it is not only interesting, but that it gives me a certain satisfaction to feel about it and to wish that because of this feeling I have an emotional quality of an understanding of some kind which my mind can not give me always. And I stand then and I have words for it; I say I am in awe regarding the rest of the universe. Like I am in awe in front of duty or in front of joy or mostly in front of bliss. All this belongs to a man who wants to grow up. Who finds that Mother Nature is limited and will not allow him. That the Earth is not as yet willing enough to share with mankind what is necessary for the growth of the Earth itself. But what we understand of cosmic rays, of places in this universe, in this particular ray of creation of which we are - we are part. Now what about this

help? What is of help when we talk about these things? One can say it is theory. And at the same time when you are quiet, and you sit at the end of the day you consider your life as you have lived it. You sit in front of the fireplace and you see the flames go up and wood is burning, and you sit and muse. You think a little bit. You pause. You ponder. You consider one thing or another. All the different experience of your life can pass by. The different events of the day - you let them go by also. Relationships you have, thoughts you have, considerations about other people. What have you done that day? For whom? For what? For what reason for yourself? What do you expect? What are ideals? Why do you wish to continue to live? What is it you really want? We must talk about such things. What is it you wish? Because there is no reason for me to talk about anything of this kind unless there is reason for you to listen to it. Sometimes I fall overboard because I'm interested in that kind of talk. Sometimes I don't see you. I don't even know if you take it in or wish to. I judge by a group what happens to that. Of course we talk about these things that sometimes are important and sometimes are important for a little while. And then they get either stale or monotonous. Or your ordinary life crowds it out. Or you are so sorry for yourself. Or you have worries and you have no time. And then you hear about work on yourself and you say "what for?" I have so much work to do already in ordinary life. Why should I be interested in any development of my spiritual existence? Or why should I wish to think about objectivity. And then the question is what is the help for? To set certain things straight. To have a better viewpoint about how to look at your suffering. To try to exhaust what there is in any kind of experience and to see what is worth while and what can be thrown out. To see at what point we get through with certain things and,

having exhausted them, they have no further life for us. So that our outside worldly life can become simple. And perhaps sometimes can be reduced because we don't want to have all the different demands which we start out with - not when we are young, but which we accumulate when we have a certain education and have contact with other people, usually called the Jones'es. And we wish all kinds of things for ourselves without any rhyme or reason. Yet we assume that that what we call imagination within one is really the truth, and that we don't want to bother too much about the truth because it's just as easy every once in a while to live with a little lie and to be hypoc... hypocritical as long as everybody else knows that I am, it doesn't matter because it becomes a common denominator. And so why should we really consider life? Why shouldn't we be happy? Because we die tomorrow anyhow. And the end of one's life - why should it continue? This is a big question. Is there a responsibility that we have to take? Is there a necessity of sharing such a responsibility with others? What is there within ourselves that we can call our own? Or what is given to us and then - to be taken care of, to be in charge of, and to give it up again after we have done what we should have done in accordance with what law? And where is the Law? The Bible? The Zend-Avesta? The different holy books" All the sacred literature of the Far East? And India? All the folklore and the tales that we know? Where is it within our heart? Where is the conscience we need? Where is the advice we can get? For that we need help. For that you need also stimulus. For that you have to recognize that there is a chance for something that is worthwhile. The worthwhile-ness is not the development of your heart, and it is not the development of your mind. It is the development of your being. That is at stake. The being is the totality of a man. Unconsciously a being is that what he is as three

centers to the extent that they have been developed to the extent that they as three partners can work together. That is the being of a man in an unconscious state. There are different levels. And some of the levels start to belong to that little group of man which are called number four. The ones who are questioning, the people who want to carry out research, the people who are not satisfied entirely, the people who have to some extent even a hairy shirt to remind them that they are alive. For those people who are not satisfied the way things are and definitely not satisfied with themselves. For those who still have ideals, regardless of their age. Where that what is not as yet fulfilled there exists a belief that it could be filled if one only knew. Man number four as a group are adventurous - adventurers. They want to find out a new land, a holy land for them, something that they don't know, something that is attractive, something that has an attraction for them about which there are no maps and no charts, that they have to find out what is what. You see, this is really the adventure I talk about when I say what is this new birth that starts with Kessedjian and ends up with a soul? What is it that I leave? My Physical body. What do I want to leave? The Earth. Where do I want to go? Ultimately, God. How will I get there? By means of certain ideas crystallized in a form so that I can become aware of that form existing, wishing then to give to that kind of a form that I have created a form of life which I cannot create, but which I can pray for if it exists in the universe. And if I say God can give it, if he is wishing to give it, if I can rely on the idea that I'm entitled to it, that then in prayer I can say perhaps it can be given that way. And when I do have it, do I respond to it? Supposing for one moment I create an "I"... what do I do with it? For one moment imagine, if you pray, that God comes and touches your shoulder, and says "Here am I...

Now what do you want?" Have you ever thought about the responsibility that if prayers were actually answered, how you would have to behave - that you ask for certain things that you believe in. And supposing they came all of a sudden. Could you continue with them? Could you cherish them? Do you think your father and mother ever prayed for an existence of you? That they wished that life could exist? And then when it existed they took responsibility. At the same time when they cannot anymore, someone must take the responsibility for your life and the logical person is yourself. That is the responsibility you must assume - assume for yourself to take. That is the responsibility, I say again, God wishes you to take. That is what you want to take with you when you go on an adventure - a trip of that which you wish to find in search for the miraculous. And so help is needed as guidance. First with your ordinary life... just your ordinary life. Very simple. To settle questions if you can, but to be honest about settling them. To make sure that you have considered all the different motivations, all the different factors that influence you in your thought and in your feeling - to eliminate, as much as you can, your particular vanity - that what you call self-love which has no reason for existence because there is nothing to love of yourself. You're just an ordinary little bit of a creature who happens to live and happens to have received certain things, not as yet entirely by your own efforts. If you live by your own efforts, that what you get belongs to this Earth. [Alarm sounds] If you could understand what it was/is to develop your spirit, your real inner life, that would belong to a higher level of being. And where now do we need help? Yeah? That's ... okay?

[Side one of tape ends]

Have you started it? All set? Alright. So we talk and talk. We've talked already a great deal in the last years. Maybe I've done most of the talking. Sometimes I am so sick and tired of it. Sometimes I look at the tapes we have... one roll after the other. Number 2200 this or that, I don't know. "What for?" I ask. What is to be done with it? Sure, there is a little bit of Firefly I work on when I have time. There are some conversations I had, which we have when I have time. There is a little bit of this, a little bit of that, activities. Surely, we must do it. How often do we forget why. Why are we having a group? Why do you come? And again I say, why do I come? To remind you of what you know. But not only to remind you of your knowledge, but to find out what have you done with it. Knowledge that we have already talked about for many years are like talents that are given to you in some form or other. Ten or five or one. Have you used them enough to extract from them another ten or five or one? Or have you just listened and then buried it? I'm not the Lord to come and ask you what have you done with it, like in the parable. You know what happened to the man who buried it, because he wanted to be so sure that he could return it. Work is given in order to use it, to extract from it what you can. As it were in the attempt to destroy it because you eat it to extract from it food for you, for your being, for the level of your being, to bring the level higher, towards God I say. I mean by God away from this Earth. I don't mean anything else. I'm not defining it. Of course he is omnipresent and omniscient and omnipotent, but do I know what it means? I cannot conceive of it at all, what is what, when I talk about nondimensionallity. When I even use a word, nondimensionallity in dimensions with a tone of voice of some kind and an emphasis? And all of that within a time length that I happen to exist and it takes time to pronounce a word?

Sometimes it is such nonsense what we talk about when we say infinity. But you see that's neither here nor there because we now talk and have talked many times about the necessity of putting Work to work. To change that what is a certain theory or a certain description of a method of trying to find out how to reach objectivity and to do it so that one becomes a man who is doing. By "doing" I mean an application of the thought and the feeling you have about these kind of attempts that we do talk about as efforts. And I ask before I can help you, what have you done with the knowledge you already have had? I've been here many times. I've talked like this many times, to many of you. There are tapes in the library. There are transcriptions even. Does it have a place? Is it of any help? Where is ALL AND EVERYTHING now? In your hands, home, where? When did you read it last? When did you look at it? And when you did read it, did you think, ponder? Did you extract something from it? Or are you too busy? If you are too busy there is no help. I come here for a purpose. I like to live up to it if I can. It's up to you to help me. You must wish it. Otherwise there's no use for me to be here. I have no interest in self-glory. I just wish to talk. I just want to tell you about certain things that are valuable in my eyes, which I believe really could become valuable for you, in your life, when you want to understand each other. I say when you want to use work in order to understand relationships of ordinary life, 'cause then the aspect that you would have, recognizing yourself as a personality behaving in a certain way, in a certain form of behavior, simply expressing your life in the form of a body, or a feeling or a mind, in unconsciousness, but becoming quite clear that that is you, and that you must accept yourself the way you are because you're not going to change that so easily and quite definitely you won't change into anything objective. And by

that I mean you won't change into anything that is free from the manifestation itself. It will not change into something that, all of a sudden, has wings to fly away from this Earth. If you understand your life well enough and you understand the bondage that is your unconscious existence which does exist. That that is many times in the way of actually knowing what is right and what should be done. And sometimes you hang on to a variety of different things because you can't give them up because you think it is so important. And, God damn it, what is so important about it? Your ordinary life of course, yes, and you want to live it until you die. And you want to get a great many things still out of it for self-satisfaction, maybe. Or for help for others, to enter into the life of someone else, to help them. To see what you can do with your maturity, and your ability, and your wish to give. So that you are not selfish regarding other people by withholding from them that what they need and you perhaps can give and perhaps even should give. And these questions become quite serious. I must consider them serious when I am spending here a week, not that my time is worth a damn. You know it. I can be here, I can be somewhere else. What is the difference for me? I wish to be a man if I can be. And I can be that anywhere if I want to make such efforts. So it is not for my pleasure or displeasure. I love to come here. I love to see you. I sit in the plane I say, yes, thank God for a little while I don't have to think about Warwick too much. I hope it's alright because we've talked and I have certain people, there are people, they will take care of certain things, and maybe they will take care of it in a certain way and maybe when I come back and I see it I said, "Oh! Oh, I wouldn't have...". And what is it that I would want to say. Really nothing. I want them to be as much awake when they do whatever it is that they have to do. I

do not care how a nail goes into the lumber. Sometimes it's a little crooked. I want to know what the man was when he did it. Where was he at that time. I don't give a damn about activities. But I want the people to grow up while they are busy with that, that they can see themselves in that kind of an attempt. That perhaps as activity can remind them of the group. Can remind them of the necessity of an understanding of wishing to work together, to want to work together so that one has no particular difficulty of getting into each other's hair, or being jealous, or talk too much, or gossip like hell. One has to learn all this. That's why I talk about ordinary life. Because this happens day after day. And what do you do then? Think about Gurdjieff? Can you, at such a time, tell someone; are you now conscious? Do you work? You, who talk about it all the time? And of course the answer is no. And when the answ... the answ... the other person perhaps is a little angry he says, "Shut up! Don't talk to me about work. You're not working yourself when you ask it". And that probably is right. No one has really a right to ask someone else, are you working. But, if you happen to think about wishing to ask it, then work yourself. What do I mean Work? Wake up. See yourself. See what you are. See to what extent you can be quite sure that that is you. To what extent that you don't want to rationalize, to what extent that you are willing to accept yourself as completely as you are without wishing any kind of a change, any kind of a liking, any kind of a description of what that this creature walking on Earth, doing this or that, talking to you, getting angry, being what you are as a personality; to become very clear about that. In that kind of Impartiality. The main word of work is Impartiality. It's the elimination of your feeling. And it is the wish which is stimulated by an emotion of wishing to be. So it is not a question of becoming cold. It's a

question of taking away that what is completely immersed in a like and a dislike. And to substitute for it something that has a heavenly quality, if you want to use that word. A quality of a spiritual nature. A quality of much more reality, of a wish to be. Not even saying, to be a man. A wish to know that one exists as a human being, and accepting that what is this human being, is doing, manifesting, behaving. The totality of a man as he walks, as he bends over, as he drinks a cup of coffee, as he says good morning to his neighbor, as he kicks a little pebble out of the way, as he puts on the brakes of the car a little too suddenly, as he swears to someone, trying to tell them to get out of his way, as he is irritated when something happens that he doesn't like, when he is really unkind because he is mean, because he has this and that and other characteristics and tendencies, that he admits he has them, that he can seize such characteristics as belonging to him that he does not wish at that moment to change them, that he can take himself the way he actually is in daily life, in an unconscious state. And that that knowledge reaches him from God himself. Can you see that? When I wish an "I" to exist, when I wish it to be there and functioning, when I have an idea for myself that perhaps there could be such an entity of objectivity, of an objective something, a faculty, a part in the brain that will function in that way, I prepare if I can that what is still available as something that is not as yet in use, or not in use any longer, that it now could start to function. But how can I make it function when it hasn't functioned for such a long time, or has been reduced or even atrophied? And that then my prayer is how can I bring life into it. Then I think about what I wish to become. What I, as a human being, hope to be some day in the hereafter - after my death. Someday on Earth, as long as there is an opportunity for growth, as long as Mother

Nature cannot object, as long as I still stay on this Earth and fulfill my task of paying her with my breath, with the maintenance of myself, with the changing of that what takes place physiologically within me, to whatever extent I am a little conversion machinery for certain forms of energy. As long as that takes place I have a right, with energy available for the purpose of growing away from Mother Nature, that I can say I've fulfilled my task. I've taken care of you as long as it was necessary to pay my debt but now there is another something that I wish to be, and I see it. That is the level of my being I wish to go to. That is what I wish when I ask God to put life in my "I". This "I", I say now, capital "I", the third eye sometimes it's called. That what is between the physical eyes and the center of the forehead. That's where the chakra is for the formulation going to the pondering, from there stimulating two glands that are there, pituitary gland is one which I want to - to develop, to bring back to life again. And then, there is an "I". God gives the force; now it must function. It has to accept me. That is what I ask this "I" to be. And this "I" tells, "I know what you mean. You don't have to tell me. The very existence of me is already an indication that I have some task regarding you, this little creature who has wished to create me."

Look at these things so simply. The creation of an "I" is really like a thought, but refined in purity without selfishness, then only the wish that it can give you the truth. That because of that it will be an indication of how to walk in the land of adventure. That particular kind of Wanderland that is like a renaissance. That is what we wish for when we talk together and we say what is there that we can do now? To what extent am I really interested?

I'll be here a few days, and I'd like you to be sufficiently interested

to keep on having interest. And not for my sake. Again I say, I don't care about that. I want you to grow. I want you to find out for your life what is the value of Gurdjieff, what is the value of an objective something as freedom, as against that what is subjective, which is bondage. To see if you wish to take any responsibility to try to set yourself free. To see if actually you have a wish for further growth. To really to see if you understand your death, and the purpose of it, and why it must exist, and why this lifetime has to be lived on this Earth in this lifespan. What is the requirement when you recognize your life as an entity existing temporarily with your name on this Earth and recognizable because of your body. But the continuation of that, that life in the form of a soul which you have an opportunity for, to make, to help to exist with all the suffering you have now, to utilize then such suffering in the sense now that you wish to extract from it whatever is useful. What kind of esoteric knowledge is in suffering? What esoteric knowledge is in your head at the present time? What is in your deep emotions in your heart? What esoteric knowledge is even in your walk, the lightness of your step, the way you push the Earth away wanting to get away from it? Perhaps all you accomplish is to push the Earth a little bit more in the direction of its own circumference and motion, and perhaps you gain by taking a step into space. What does one want? What do you want? What do I want? Again I say, why do I come? I must settle the question for myself. I know why I come. We will have meetings. Tomorrow, what is it, Wednesday, work day? Thursday, yes, that is the regular one. So-called group I. But come, all who wish. We talk like this, or you talk, or you ask questions, you think about it now. What is it that you have forgotten? What is it that you now can remember or before we have another little bit of a

meeting and then sit and talk together in seriousness. Trying to formulate well enough, clear enough, but mostly with your wish to want to eat. I cannot make you hungry. I can only stimulate you to want to eat when you are hungry. Your hunger comes from yourself. It comes from the consideration of the state in which you are. It comes from your emptiness if you realize you are empty. It cannot come when you fill yourself with all kind of lies, all kind of nonsense, all kind of occupations, all kind of wishes for yourself, all kind of things that you are engaged in in ordinary life and have no particular room, no particular time for anything else because you are so busy, or because you have so many responsibilities, or you are so poor. It's possible. Surely it's possible. You're so unconscious, and it is possible that you don't want to have any help. It's possible that you don't even want to listen to the name Gurdjieff, that it is already abracadabra. It can be forgotten. That there is really very little, even when the word esoteric knowledge is used you say, "what for?" But if you do come, you come with an obligation. You come to put to practice what we talk about to the extent that you can, even if you cannot ask questions, even if we don't have time for it. Maybe during the day you will remember when you get into your car or out of it. When you go to a store, when you bake bread, when you sell something to someone, when you are constructing this or that, when you're making lovely furniture. At such a time, when you talk to your friends, when you talk to your enemies, when you talk hypocritically with jealousy in your heart, when you wish a person not to exist because you hate him and at the same time you say, "How do you do? How well you look!" Honesty. Real honesty, and serious, and simple; these are the three things that are necessary. When you wake up in the morning to be simple in your thoughts, simple in what you eat. No complications too

soon. For a little while, half an hour or fifteen, you slow down in your pace. You don't do the things always in the same way. You change it. For the sake of trying to see if that perhaps can remind you. So that something in you is master of you. Something that can discipline your body not to be automatic, not habitual, but that it is there to become for you more and more a servant. But when it wishes to be a servant, to whom will it look up as master? Ask yourself that. It's alright if the body has to become a servant. It isn't now, you know that. It has tremendous demands. But supposing the body says, "OK, I will be a servant. Now, where is the master?" And what will you say? Your little feeling? Or the little bit of mind you so occupy? And only attends sometimes to the body when it gets too hungry, or when it wishes something impossible, and you cannot do anything about it because your mind doesn't even understand why. Or can it be a conscience, or could it be a consciousness? Could it be a Kerdjianian body wishing to develop, utilizing the ordinary physical body for that purpose? Could it be the mind wishing to become conscious and then acting as a king, the king of your universe, your little universe, your solar system, your ordinary little bit of life that is there in the body of a personality making it gradually, if you can, into an individuality. We call it that way, conscious, conscientious, and having a will, of a real man. Harmonious, Gurdjieff calls it. To wish to work for ten, fifteen minutes in a certain pace, maybe at that time trying to be aware. Have an "I", aware of yourself. Accept yourself as you walk, as you eat, as you dress, as whatever you do. Just simple, but honest... and serious. For that little time, serious, your day may be dependant on it. The level of the day definitely will be determined how you start. How can you remind yourself that early in the morning? You want to think about it. You want to allow the

thought to come in so that you then say, "I want to be a different kind of a man today." There is value in a visit of mine. I know that. Thankyou, all who come to that airfield, and welcome me. You're not welcoming me. You know that. I just happen to come off that plane. There is something else that propels you to do it. It's not that you think that I like you better because you come. You do it because there is something that can start now, and you must learn how to answer it. You must see that it is necessary sometimes to go out of your way, even if it is symbolized in a little bit of a fellow like myself. What is the difference? The interest is in you for your life, why the hell do you come to the airfield. Not to shake hands with me. Not (to) for me to say "How do you do? How do you do? How are you", and so forth. Of course I'll say that. No, there is something different. There's something going on in Warwick. There's something going on in a variety of groups. There is something going on in here, in this land, at this land. You have to grow up. You have to learn. Of course you will in time, but keep at it, keep at it for God's sake, keep at it. So that you establish something more permanent, something that will not be destroyed, something that one can hope for, something that I wish for all of you. I wished that you could remember such things at certain times, that you can say to yourself in all honesty, "God is there - to see me." I wish to work because I want to find out. I want to be adventurous for that new country, that "vita nuova" that exists, I believe in. How can I find out? Not just by prayer, but by being a man, by doing, and attending to my business in ordinary life on this Earth and utilizing whatever there is from this Earth. Thank God for Mother Nature, not to wish to object when she understands my aim. Because if she only sees me as an ordinary natural little being who happens to be here and living his life on

Earth in an unconscious way, she ties you down like they did to Gulliver; the Lilliputians keep you to the soil.

But when She, this Mother Nature, recognizes that you have an aim, she will tell you, "Alright, alright, but when you grow up don't forget me, your mother." You see, that is really, one grows up as a man to wish then to help Mother Nature, as that where you came from, your parents, if you wish; your family relationships if you can, mankind consisting of your friends. And then that what you associate with, they also belong. And in time, I would almost say in timelessness, you can include your enemies. But to be alive, and keep on living as long as the years measured by your birthdays will allow you. As long as you can still breath on this Earth, as long as you can look at the polar star and see that that is where the axis of the Earth will end, where the Earth as turning around its own axis and on its way around the Sun, representing that what is the Sun now in your mind as consciousness, wishing it to shine without a shadow.

If we can, let's think about it, these couple of days, and for those who can go to Seattle, let's make it a beautiful trip. Something, I say, like a picnic, like freedom, like behaving the way you would like to behave, not all the time thinking about your consciousness and your conscience, but behave like you wish to behave as a more full grown entity in which the three centers can be combined, in that way to be - to be present to yourself. To utilize that trip in reminding each other. Remember why we go. It will be very interesting if we can do it in the right way. I will be very glad for those who will take off that time, who will want to do it. Even if it costs them something, it'll be worth while. I'm sure it will be lovely.

And so for tonight, enough. And tomorrow your thoughts and your

feelings, with work, with your wish, with whatever you will make as attempts in accordance with the rules you already know. And then wish to put to practice in very small things. Not big events, or not big experiences. That is for the future. Just when you sit, just when you get up, just maybe when you eat a piece of bread, or you drink a cup of coffee, I've said, or when you walk to the garden, or when you stand still, or when you shake hands, or when you say "Good morning", or when you start to touch your daily bread. Your daily bread is your attempt to work. You know that. Give us this day our daily bread, Oh Lord. That is your daily bread, a reminder. How - how to be. Not even as a man, but how to be as a unit, with unity, a uniting of your centers as well as you can. I hope you sleep well, that you will rest. And I hope tomorrow morning you will wake up doubly, very soon doubly, as you are reminded, "Oh yes, my God, I made a promise. I was going to find out, how can I work in your vineyard."

So goodnight. I'll see you tomorrow, some of you in Berkeley. As many as you can, come, come, come. Saturday, Sunday we work here. Friday, I don't know what we will do. Goodnight.

END TAPE

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